Hon. J. Story

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. I. BOSTON, FRIDAY EVENING, SEPTEMBER 21, 1821. No. 6.

MISCELLANEOUS EXTRACTS.

Answer to the question, "Why are you a Christian?"

(Continued from p. 17.)

EVIDENCE ARISING FROM THE COMPLETION OF PROPHECY.

But though conclusive, yet these are not the only arguments, which give authority to the gospel. The completion of prophecy furnishes a *Third* reason for that reverence, which I feel for Christianity; and for my assent to it as a divine religion. In perusing the Jewish and Christian writings, I find several predictions. Some of these preceded the Saviour; and others were uttered by him. Some were accomplished in him; and others in events, which took place after his appearing. Examples of each I shall first exibit; and then show, why they determine me to be a Christian.

It was predicted, that the Messiah should come "before the sceptre departed from Judah." And does not history confirm this prediction? Did not Jesus Christ appear and suffer, before the Jewish government was subverted by the Romans? It was predicted, that "he should come whilst the second temple was standing;" and that the house should derive glory from the occasional visits of so great a character. And was not this prophecy fulfilled? It was predicted, that he should come "in four hundred and ninety years," from the time in which the city of the Jews should recover from the disgrace, under which it had lain during the captivity; that he should "be cut off;" and that "Jerusalem and the temple should be afterwards made desolate." And did not these things happen in the order, and at the period here described? It was predicted, that in the age of the Messiah, many astonishing works should be performed. And were not such works performed by Jesus Christ? At least, is it not an article in his history, that through his benevolent interposition, and in consequence of his supernatural powers, the blind received their sight, the lame walked, the deaf heard, the dumb spake, the sick recovered, and the dead revived? Finally, it was predicted, that "he should enter the holy city in triumph;" that his enemies should there conspire against him; that "he should be sold for thirty pieces of silver;" that "he should be scourged," and treated with every species of contempt; that his persecutors should "spit upon him;" that they should "pierce his hands and feet;" that the spectators of his crucifixion should mock him; that "the soldiers should draw lots for his garment;" that he should be numbered with transgressors; that "gall and vinegar" should be presented to him, when in his last agonies; and that he should "make his grave with the rich." And in the history of Christ, have we not the completion of these prophecies? Comparing the predictions and the events, can we deny, that the latter are a perfect counterpart to the former?

But the person, whose fate was so particularly foretold, was himself a prophet. On various occasions, he declared to his followers, that he should suffer a violent death. He predicted, that his own countrymen would condemn him; and the Gentiles execute the sentence. He foretold the cowardice of Peter, the treachery of Judas, the terror and flight of all his disciples, when he should be arrested, his resurrection from the grave, the effusion of the holy spirit, the destruction of Jerusalem and the temple, with all the horrors attending it, the dispersion of the Jews, the persecutions of his followers, and the success of the gospel, notwithstanding the opposition, which would be made by its enemies.

And, according to the records of that age, did not all these things come to pass? Have we not the highest evidence, which history can afford, that Jesus Christ both suffered, and triumphed in the manner, which he had before described? Were not his disciples hated of all men? Were not the most wanton cruelties exercised upon them? And did not the time come, when their extermination from the earth was contemplated as a sacrifice, which the honour of God, the interests of truth, and the good of society required? Was not Jerusalem destroyed by the Romans? And as to the temple, did the resentment of the conquering army leave one stone of that magnificent building on another? Before their reduction, were not the sufferings of the Jews such as no other people had ever experienced? And after that event, were they not dispersed among all nations? Does not their dispersion still continue? And are they not, at this very moment, a standing proof of his veracity, who predicted their ruin? When I compare the denunciations of Jesus Christ with the fate of the Jews, I am unable to account for their conformity, if I reject his divine inspiration? The history of Josephus, who beheld the ruin of his country, comes in aid of the evangelists. And I feel the same confidence, that Christ foretold, as that the historian related, this terrible event.

After a cool and impartial examination of these facts, can it be strange that I should profess myself a Christian? How can I resist the evidence arising from the completion of prophecy? I find many predictions accomplished in Jesus Christ. And many, which were uttered by him, I find incontestably verified by succeeding events. Will it satisfy my reason, to insinuate that this may be the work of chance? Will it be sufficient to say, that the author of our religion, and certain persons, who assumed the name of prophets, happened to guess right? To those, who have any acquaintance with the doctrine of chances, this insinuation will appear both impertinent and absurd. That there could not have been such a series of fortunate guesses, is a point capable of arithmetical demonstration.

The man, who can persuade himself to admit this supposition, must, with a very ill grace, object to the miracles, wonders, and signs, ascribed to Jesus Christ. And of all persons, he ought to be the last to charge others with credulity. As to myself, I cannot believe, that some hundreds of years before the Saviour appeared, the peculiar circumstances of his life and death were guessed by some imposing diviner. I cannot be reconciled to the supposition, that one by mere accident, guessed that he would enter Jerusalem, riding on an ass, and be there sold for thirty pieces of silver; another, that his enemies would pierce his hands, and his feet, would mock his agonies, and cast lots for his garment; a third, that he would be numbered with transgressors, and le laid in the tomb of a rich man. Such a wonderful resemblance of mere conjecture and fact would exceed any prodigy recorded in the sacred volume.

And the same observation will apply to the predictions of Jesus Christ; whether they relate to his own sufferings, or those of his devoted country. It is impossible that he should have described them with so much precision, unless his mind had been divinely illuminated. The success of modern conjectures is well known. And if Jesus Christ be degraded to the rank of those, who have been most expert at guessing, I must say, their talents will admit of no comparison with his. The art, if it was only an art, makes no figure at the present age. I must therefore conclude, that real predictions were uttered and accomplished. And I must draw from them the inference, that the system is divine, in support of which they have been urged. I have no other alternative, than either to admit this conclusion, or the most extravagant suppositions, that ever disgraced the human mind.

(*To be continued.*)

Objections to Unitarian Christianity considered.

[Continued from p. 18.]

3. We now proceed to another objection. We are charged with expecting *to be saved by works and not by grace.* This charge may easily be despatched, and a more groundless one cannot easily be imagined. We indeed attach great importance to *Christian works*, or *Christian obedience*, believing that a practice or life, conformed to the precepts and example of Jesus, is the great end for which faith in him is required, and is the great condition on which everlasting life is bestowed. We are accustomed to speak highly of the virtues and improvements of a true Christian, rejecting with abhorrence the idea, that they are no better than the outward Jewish righteousness, which the prophet called "filthy rags;" and maintaining with the apostle, that they are "in the sight of God, of *great price.*" We believe that holiness or virtue is the very image of God in the human soul, a ray of his brightness, the best gift which he communicates to his creatures, the highest benefit which Christ came to confer, the only important and lasting distinction between man and man. Still we always and earnestly maintain, that no human virtue, no human obedience, can give a legal claim, a right by merit, to the life and immortality brought to light by Christ. We see and mourn over the deficiencies, broken resolutions, and mixed motives of the best men. We always affirm, that God's grace, benignity, free kindness, is needed by the most advanced Christian, and that to this alone we owe the promise in the gospel, of full remission and everlasting happiness to the penitent. None speak of mercy more constantly than we. One of our distinctions is, that we magnify this lovely attribute of the Deity. One of our strong objections to Calvinism is, that it subverts God's grace, annihilates his forgiving goodness, by teaching that an infinite substitute is provided for guilty men, in whom their sins, instead of being pardoned, are fully and infinitely punished. So accustomed are we to insist on the infinity of God's grace and mercy, that our adversaries often charge us with forgetting his justice; and yet it is objected to us, that, renouncing grace, we appeal to justice, and build our hope on the abundance of our merit!

4. We now proceed to another objection often urged, against our views, or rather against those who preach them; and it is this, that we *preach Morality.* To meet this objection, we beg to know what is intended by morality. Are we to understand by it, what it properly signifies, *our whole duty*, however made known to us, whether by nature or revelation? Does it mean the whole extent of those obligations which belong to us as moral beings? Does it mean that "sober, righteous, godly life," which our moral Governor has prescribed to us by his Son, as the great preparation for Heaven? If this be morality, we cheerfully plead guilty to the charge of preaching it, and of labouring chiefly and constantly to enforce it; and believing, as we do, that all the doctrines, precepts, threatenings, and promises, of the gospel, are revealed for no other end than to make men *moral*, in this true and generous sense, we hope to continue to merit this reproach.

We fear, however, that this is not the meaning of the morality, which is said to be the burden of our preaching. Some, at least, who thus reproach us, mean, that we are accustomed to enjoin only a *worldly* and *social morality*, consisting in common honesty, common kindness, and freedom from gross vices; neglecting to inculcate inward purity, devotion, heavenly mindedness, and love to Jesus Christ. We hope that the persons, who thus accuse us speak from rumour, and have never heard our instructions for themselves; for the charge is false: and no one, who ever sat under our ministry, can urge it, without branding himself a slanderer. The first and great commandment, which is to love God supremely, is recognized and enforced habitually in our preaching; and our obligations to Jesus Christ, the friend who died for us, are urged, we hope, not wholly without tenderness and effect.

It is but justice, however, to observe of many, that when they reproach us with *moral preaching*, they do not mean that we teach only outward decencies, but that we do not inculcate certain favourite doctrines, which are to them the very marrow and richness of the gospel. When such persons hear a sermon, be the subject what it may, which is not seasoned with recognitions of the trinity, total depravity, and similar articles of faith, they call it *moral.* According to this strange and unwarrantable use of the term, we rejoice to say that we *are* "moral preachers;" and it comforts us that we have for our pattern, "Him, who spake as never man spake," and who, in his longest discourse, has dropt not a word about a Trinity or inborn corruption, and special and electing grace; and still more, we seriously doubt, whether our preaching could with propriety be called *moral*, did we urge these doctrines, especially the two last; for, however hotly they may be defended by honest men, they seem to us to border on *immorality;* that is, to dishonour God, to weaken the sense of responsibility, to break the spirit, and to loosen the restraints on guilty passion.

5. Another objection urged against us, is, that our system does not produce as much *zeal*, *seriousness*, and *piety* as other views of religion. This objection it is difficult to repel, except by language which will seem to be a boasting of ourselves. When expressed in plain language, it amounts to this—"We Trinitarians and Calvinists are better and more pious than you Unitarians, and consequently our system is more scriptural than yours." Now assertions of this kind do not strike us as very modest and humble, and we believe, that truth does not require us to defend it by setting up our piety above that of our neighbours.—This, however, we would say, that if our zeal and devotion are faint, the fault is our own, not that of our doctrine. We are sure that our views of the Supreme Being are incomparably more affecting and attractive, than those which we oppose. It is the great excellence of our system, that it exalts God, vindicates his paternal attributes, and appeals powerfully to the ingenuous principles of love, gratitude and veneration; and when we compare it with the doctrines which are spread around us, which make God a despot, and religion an offering of abject fear, we feel that of all men we are most inexcusable, if a filial piety do not spring up and grow strong in our hearts.

Perhaps it may not be difficult to suggest some causes for the charge, that our views do not favour seriousness and zeal. One reason probably is, that we interpret with much rigour those precepts of Christ, which forbid ostentation, and enjoin modesty and retirement in devotion. We dread a showy religion. We are disgusted with pretensions to superior sanctity, that stale and vulgar way of building up a sect. We believe that true religion speaks in actions more than in words, and manifests itself chiefly in the common temper and life; in giving up the passions to God's authority, in inflexible uprightness and truth, in active and modest charity, in candid judgment, and in patience under trials and injuries. We think it no part of piety to publish its fervours, but prefer a delicacy in regard to these secrets of the soul; and hence, to those persons, who think that religion is to be worn conspicuously and spoken of passionately, we may seem cold and dead, when, perhaps, were the heart uncovered, it might be seen to be "alive to God," as truly as their own.

Again it is one of our principles, flowing necessarily from our views of God, that religion is *cheerful;* that where its natural tendency is not obstructed by false theology, or a gloomy temperament, it opens the heart to every pure and innocent pleasure. We do not think, that piety disfigures its face, or wraps itself in a funeral pall as its appropriate garb. Now too many conceive of religion as something solemn, sad, and never to be named but with an altered tone and countenance; and where they miss these imagined signs of piety, they can hardly believe that a sense of God dwells in the heart.

Another cause of the error in question, we believe to be this. Our religious system absolutely excludes those overwhelming terrors and transports, and those sudden changes of the character, which many think essential to piety. We do not believe in shaking and disordering men's understandings by excessive fear, as a preparation for supernatural grace and immediate conversion. This we regard as a dreadful corruption and degradation of religion. Religion, we believe, is a gradual and rational work, beginning ordinarily in education, confirmed by reflexion, growing by regular use of Christian means, and advancing silently to perfection. Now, because we specify no time when we were overpowered and created anew by irresistible impulse; because we relate no agonies of despair succeeded by miraculous light and joy, we are thought by some to be strangers to piety—how reasonably let the judicious determine.

Once more; we are thought to want zeal, because our principles forbid us to use many methods for spreading them, which are common with other Christians. Whilst we value highly our peculiar views, and look to them for the best fruits of piety, we still consider ourselves as bound to think charitably of those who doubt or deny them; and with this conviction, we cannot enforce them with that vehemence, positiveness, and style of menace, which constitute much of the zeal of certain denominations,—and we freely confess, that we would on no account exchange *our* charity for their *zeal;* and we trust that the time is near, when he, who holds what he deems truth with lenity and forbearance, will be accounted *more pious* than he who compasses sea and land to make proselytes to his sect, and "shuts the gates of mercy" on all who will not bow their understandings to his creed.—We fear, that in these remarks we may have been unconsciously betrayed into a self-exalting spirit. Nothing could have drawn them from us, but the fact, that a very common method of opposing our sentiments is to decry the piety of those who adopt them. After all, we mean not to boast deficiencies. We have nothing to boast before God, although the cause of truth forbids us to submit to the censoriousness of our brethren.

[*To be continued.*]

The dividing point among Protestant Ministers.

Every considerate person will admit, that the disaffection which exists among the protestant clergy in this country, implies some *wrong*, which ought to be searched out and corrected. That all concerned may have opportunity to see the ground of division, a creed will be exhibited, in two parts, expressive of the *duties* and the *rights* of ministers; to which it is believed every well informed protestant would give his cordial assent. Then, in view of the creed, we may discover the ground of contention.

THE CREED.

First. I believe, that it is the duty of every minister of the gospel to make the Bible the standard of his faith and practice; that he ought to study the scriptures thoroughly, to ascertain the doctrines and duties taught by inspiration; and that no man ought to violate his conscience by teaching or professing articles of faith, which are contrary to the convictions of his own mind.

Second. I believe that I have a right to judge for myself, as to the *meaning* of God's word; that no man has dominion over my faith or conscience, or any right to harm me on account of my honest opinions, nor to do any thing to deprive me of the character or the privileges of a christian minister, so long as I acknowledge Jesus Christ as my Lord and Master, and walk in obedience to his commands; and that any man who designedly injures me or deprives me of any privilege, on account of my dissenting in opinion from him, is a transgressor of the divine rule, "As ye would that men should do unto you, do ye even the same unto them."

Now where is the protestant clergyman in New England, who does not believe that every minister is bound to comply with the *duties* mentioned in the first part of this creed? And what minister would not assent to the second part, as expressive of the *rights* which he claims for himself? But if ministers are so perfectly agreed in these particulars, on what ground do they divide and become alienated?

The answer is obvious: some ministers are not willing that others should enjoy the rights which each man claims for himself. On no other ground can division and alienation take place on account of diversity in sentiment, while each acknowledges the same divine standard. If each one were as willing to allow to others the undisturbed right of private judgment, as he is to enjoy it himself, difference of opinion would occasion no alienation of heart. Therefore, all the bitterness and ungodly contention among ministers, has resulted from a manifest violation of as plain a command as can be found in the Bible.

But are we not required to "contend earnestly for the faith once delivered to the saints?" Yes; but we are not required to contend *bitterly*, nor in any manner which is a violation of the law of equity. Can a man be said to love his neighbour as himself, while he defames him, withdraws fellowship from him, or endeavours to excite others to do it, because he has exercised *his* right in searching the scriptures and judging for himself? Why may we not as well attempt to reconcile duelling to the laws of brotherly love?

But what is the faith once delivered to the saints? It is summarily this, that men should acknowledge Jesus Christ as their Lord and Saviour, and rely on him as a teacher sent from God. "This," said he, "is the work of God, that ye believe on him whom he hath sent."

And shall a man be treated as an enemy to the Lord Jesus, because he prefers HIM and H[illegible] *tles* before all uninspired and fallible men [illegible] shall we flatter ourselves, that we do not [illegible] Christ by the most flagrant violations of his c[illegible] mands in our treatment one of another?

If we believe the scriptures to be the STANDARD of faith, let us treat them as such, to the exclusion of every human creed; and not *pretend* to make the Bible a standard, and still treat it as though it were *defective*, by substituting human creeds and confessions as preferable to the oracles of heaven. If each man believes that he has a right to judge for himself, of the meaning of scripture, let him generously allow every brother the same right. On these reasonable principles and conditions, the blessing of peace and harmony may be enjoyed. Then, in view of the many human creeds and confessions which have been regarded as having claims equal or superior to the Bible, we may adopt the language of Watts, with some qualification and abatement:—

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

Chr. Dis.

CHRISTIAN REGISTER.

FRIDAY EVENING, SEPTEMBER 21, 1821.

The duty of discerning and faithfully improving our "talents."

There is, perhaps, no talent, whose faithful improvement is more imperiously required, than that possessed by men of superior knowledge and of enlarged and liberal minds, in the power they have to promote the progress of truth, by awakening in the community a spirit of inquiry, and by removing that enormous weight of prejudice under which the minds of many are oppressed, and bringing them fearlessly to assert their claim to freedom of inquiry and belief. We [illegible] liberty and happiness which arise from rational and consistent views of God and religious truth, can feel himself excused for neglecting to impart to others the light which has shed so sweet and cheering an influence over his own mind.

Surely the man of benevolence cannot need new motives to engagedness in this good work; he may indeed, need to have old motives revived, for the multiplicity of his duties, together with the hurry and bustle of the world, will frequently deaden the fervour of his good resolutions: but when, in his momeuts of leisure, he reflects how many a valuable citizen might have been saved from years of miserable doubting and mental inquietude,—how many from the cold and dreary regions of infidelity, and even from fell despair and self-violence, could they but have enjoyed the light and advantages of others,—could they instead of receiving Christianity, as they have, darkened and polluted by the bewildering inventions and systems of men have had it presented to them simple and pure as it came from Heaven,—when we say he reflects on advantages like these, resulting from his benevolent labours, he needs nothing more to excite him to a diligent and faithful improvement of his several talents. The apathy of the community on this subject is more owing to a want of reflection, than to any inherent distaste for benevolent efforts of this kind. They need to have frequent and striking proofs presented, of the good to be achieved by their faithful exertions,

The public mind is already in a considerable degree alive to religious inquiry; but unhappily this spirit of inquiry is in many instances very desultory and undisciplined. It needs to be directed and chastened; and we think that by a little attention to the subject, men of enlarged and liberal minds will find that they have it in their power to render an essential service to the cause of truth and benevolence, by directing the inquiries of the inquisitive, by aiding the circulation of judiciously selected tracts, and by a free and familiar interchange of views with those whose advantages are more limited.

It is indeed in our view, a duty in the highest degree obligatory on all enlightened minds, to use their best efforts to turn the attention of all who can be made to read and think, to the *history of their religion;* that they may understand how far it has been corrupted from its original simplicity;—and how far the reformation by Luther, as well as that which is now taking place, has succeeded in recovering it from these corruptions.

Evangelical Missionary Society.

In our columns of this week, our readers will perceive a notice of the annual meeting of the *Evangelical Missionary Society.* We are happy to find by the liberal donations that have lately been made to this Society, that the objects and spirit of the institution, are beginning to be understood; and that men of enlightened minds and rational views of religion are giving such substantial evidence of their confidence, in the wisdom of its plan, and the faithful manner in which it is carried into execution.

MR. LOWELL'S HISTORICAL DISCOURSE.

For the Christian Register.

Amongst the most valuable and interesting publications which appear in our country, may be reckoned those historical sermons, which I believe, are peculiar to us, and have arisen from our circumstances and state as a nation. We are a young people, and still number and celebrate our birth days. The date of all our institutions is known to us, and when we have counted a hundred years that have passed over them, we regard them as ancient. Hence a custom has arisen, not only from patriotic, but from religious feelings, to take marked notice of the return of the hundredth year from the foundation of any of our public establishments, corporations, parishes or churches; and to use the occasion for searching into the history of the past, and preserving from destruction those facts which were nigh being lost in distant tradition, and those documents which were decaying through time. In this way much that is curious and valuable, as illustrating the history, manners, and institutions of our fathers, and the state of civilization, learning and religion in the first years of our existence, together with the growth and progress of things in the land,—has been collected and preserved for the instruction of posterity; and I doubt not to this source is to be attributed, in some degree at least, the existence and the growing influence of that reverence for the character of our ancestors and attachment to their institutions, which is so important to us as a people.

These discourses vary in importance and interest according to the local circumstances about which they are concerned, and the industry and skill of the writers. Some of these bear a high character. That of Mr. Callender, of Rhode-Island, has taken its rank as a standard authority in the history of the country. And many others that might be named, though more limited in their range, are yet full of valuable information, and throw a portion of light upon times that are past.

As I think every publication of this sort valuable, I read with much pleasure Mr. Lowell's discourse, when "another century in the history of [illegible] was completed;" although it is evident, that by going over so wide a field, and yet observing that brevity, for which, as a preacher, he is so remarkable, he has robbed the reader of that minuteness in the narrative and in the delineation of characters which their importance would warrant, and in the want of which he feels a little disappointment. For what is done, is done so well, we always regret that there is no more. This conciseness of the discourse, however, is in some measure compensated by the copiousness of the notes, which contain a treasure of particular anecdotes and facts,—from which I shall make some extracts, after giving an account of the sermon.

A short and spirited account of the voyage, sufferings and settlement of the New England pilgrims, is followed by a history of the West Church, over which the preacher is pastor. This church was gathered January 3, 1737, and Mr. William Hooper ordained over it the 18th of May. He was "a man of more than ordinary powers of mind, of a noble aspect, an eloquent, popular preacher." In about nine years he quitted his place abruptly, went to England, and having received Episcopal ordination, returned and became rector of Trinity Church. He was succeeded by the eminent Mayhew, whose burning and shining light rejoiced the churches for a season but was extinguished in the 46th year of his age. His character and works, which place him high in the list of great men, are spoken of in this sermon with very just and discriminating praise.

The following account of Dr. Mayhew's death is extracted from the notes.

"He died of a nervous fever, occasioned by great fatigue in returning from an ecclesiastical council at Rutland, in the month of July. During his last illness, he enjoyed but for a short time the use of his reason. One circumstance, however, which I have from unquestionable authority, will evince the state of his mind when he had the power to exercise it. When all hope of his recovery was gone, the late Dr. Cooper said to him, "Tell me, dear sir, if you retain the sentiments which you have taught, and what are your views?" With firmness, though with difficulty, he said, taking him affectionately by the hand, "I hold fast mine integrity, and it shall not "depart from me."

The following fact may not be known to our readers.

"Dr. Chauncy prayed at his funeral, and, as I am informed, it was the first prayer at a funeral in this town, perhaps in this country. Our fathers discouraged every approach to the Roman Catholic practice of praying for the dead. Dr. Mayhew was an eminent man, there was a great concourse to witness his interment, and as it was necessary to assemble in the church, a devotional exercise appeared to be proper and expedient. Dr. Chauncy preached on the following sabbath, and was succeeded on the next Lord's day but one, by the venerable man who had preached at the *ordination* of the friend whose worth he now commemorated."

Dr. Howard succeeded Dr. Mayhew, and continued in the ministry 37 years. During the revolutionary war, he removed with part of his congregation to Nova Scotia, where he remained for 15 months. A long and entertaining account of this affair is contained in his notes, for which we have not room.

Mr. Lowell, the present minister, was ordained Jan. 1, 1806. "Of the thirteen ministers who were present and assisted in council on that occasion, only six remain. Since that period, all the congregational churches in town have been deprived of their pastors excepting one, and some of them more than once."

The present meeting house was built immediately after the ordination. Whilst the congregation were without a place of worship, they attended by invitation, at the Stone Chapel. They had also received an invitation from the Old South;—which we present to our readers as a comparison piece for the proceedings at the late ordination at that church.

"The proceedings of the Old South church and the letter of their minister, the late excellent Dr. Eckley, will serve as a specimen of the spirit which was breathed by them all, and of the union and harmony which at that time subsisted between all the congregational churches in the town."

"'At a meeting of the brethren of the Old South Church and Congregation, after public service on Sabbath afternoon, the 26th day of January, 1806;—

"'It being known that the Church and religious Society at West Boston, under the pastoral care of the Rev. Mr. Lowell, contemplated the taking down their present building in order to erect a new edifice for the public worship of God,—and during the time occupied in the undertaking, might be in need of some suitable place for the enjoyment of the usual services of religion,—therefore

"'*Voted unanimously*, that it would be highly gratifying to this Society, if their brethren of the West Boston Society would meet with them for worship in *their house*,—the *two pastors* jointly leading in the public devotions;—

"*Voted unanimously*, that the Rev. Dr. Eckley, and the Standing Committee of this Society, be a Committee for the business of inviting the West Boston Society to *their house of worship*—with assurances of their christian esteem, and of the purpose to render the accommodations during their continuance with them, as agreeable and convenient as possible.

By order,
"JOSEPH ECKLEY,
Minister of the Old South Society.
"CHARLES CUSHING, Esq.
Chairman of the Committee of the W. Boston Society.'"

The account of the discipline of this church may gratify some readers, and assist them to make up their own opinions on subjects of this nature.

"The mode of admission to full communion is by propounding the name of the applicant the Lord's day previous to the administration of the ordinance of the Supper, and his subscribing a private, or assenting to a public declaration, of faith in the christian religion, and a purpose to walk in obedience to its requisitions. It is discretionary with the minister, however, to dispense with any, or all of these forms.

"The church considers it as improper to give a 'dismission' to, or to require a 'dismission' from, any other church, but, in both cases, deems a *recommendation* sufficient to entitle the persons, so recommended, to a participation of the privileges of the church, and to subject them to its watch and discipline. It considers the christian church as '*one body in Christ*,' and each particular church as a member of that one body. It sees incalculable difficulty, and great impropriety, in considering persons as still under its care, who have removed to a distance, and have been unable, or unwilling, to transfer their connection to another church. In this respect, it is not alone; but if it were, it would assert its right to conduct its own affairs at its own discretion, and it will not be subject to the control of any other body, '*no, not for an hour.*'

"The profession of faith used in the church, and as propounded by the minister, is as follows; "You do solemnly declare that you believe Jesus Christ to be the SON of God, and the Saviour of the world, that the scriptures of the Old and New Testament are the word of GOD, and perfect rule of faith and obedience; that you desire thankfully to accept salvation, through Jesus Christ, in the way prescribed in the gospel; resolving, by the help of Divine grace, to live in obedience to his holy commandments, and looking for the mercy of GOD unto eternal life."

The conclusion of the discourse presents a fine specimen of that simplicity and seriousness of manner which render preaching impressive and edifying.

"To-morrow will complete fifteen years since he who now addresses you first entered on the duties of his sacred office. I review that period, as you may well believe, with many painful emotions, and with unaffected humility. The retrospect is painful, as it presents to my mind the images of many whom I respected and loved, and of whom the remembrance only remains to me. It is humbling, as it reminds me of resolutions unaccomplished, and duties unfulfilled. But, as it is unfit that I should open wounds which are healing, or are healed, so it becomes me not to speak of failings, which I should rather lament and reform, than proclaim.

"Though the period is comparatively short, yet many of you have grown up from childhood to maturity, and of these, not a few have become heads of families, since the commencement of my ministry. May those of you who now fill, or are soon to fill the places of your fathers, be actuated by a sense of your responsibility, and may the fathers who are yet to be succeeded by their children, be careful to bequeath them the legacy of *a good name, which is rather to be chosen than great riches.*

"We *ask of the days that are past*, my hearers, and receive an answer to our inquiries. We ask of the days that are to come,—but there is no response. We cannot pry into the book of fate and read the page on which is written our destiny. It is enough if we shall find, when *the books are opened* before the throne of God, that *our names are written in heaven.*"

I have made these remarks and extracts that I might do something toward extending to all the readers of the Christian Register, some of the information and entertainment, which I have myself received from this discourse, with which few of them probably might be otherwise acquainted.

ARTINIUS.

For the Christian Register.

REVIEW.

A Sermon delivered at Vassalboro', June 20, 1821, *at the interment of Mrs. Sarah B. Adams, consort of Rev. Thomas Adams, who died* 18*th June, aged* 25. By the Rev. BENJAMIN TAPPAN, of Augusta, Me. Hallowell, 1821, pp. 14.

Funeral sermons, like other productions, are legitimate objects of criticism when put forth from the press. The candid will however make due allowance for errors in such consolatory effusions, arising from the haste in which they are ordinarily composed, and the perturbed state of mind of him who is called upon to address the bereaved pastor and sympathising flock. It appears that this discourse was delivered only two days after the melancholy event which occasioned it; so that its imperfections of style, if any, and its rare brevity, may be attributed to that circumstance. But it is not upon its defects as a composition, or upon its claims to correctness or eloquence, that we have to remark. We feel called upon to animadvert on this singular production by the *sentiments* it endeavours to enforce; sentiments which no emergency of preparation can excuse nor any mournful occasion palliate.

The author of this discourse is a Trinitarian and Calvinist, and it cannot be expected that he will speak of God and Jesus Christ according to our ideas of their characters, as revealed in the sacred volume; that is, as two beings, one superior the other subordinate; one "the only living and true God," the other "the first born of every creature." But we have a right to expect that he will be consistent with Trinitarian views, and not advance sentiments equally abhorrent to that system and to what we are constrained to deem a purer faith.

The text is Matthew, xiv. 12. *And the disciples took up the body, and buried it, and went and told Jesus.* After briefly alluding to the tragical execution of John the Baptist, by Herod; the respectful interment of his remains by the disciples of that holy sufferer; and their resort to Jesus with the story of their griefs, the author proposes the example of these disciples to the imitation of all who are bereaved and afflicted. He sets before his hearers, under the sundry heads of discourse, the motives which prompt to this out pouring of sorrow into the bosom of the compassionate Saviour. It would be supposed, by a christian deeply imbued with the language and sentiments of the gospel, that these motives are drawn from views of Jesus as the Mediator and Interceptor. Even a Trinitarian would look for no additional motive than Christ's being God as well as man. But what would be his surprise to hear that Jesus Christ is represented as greater than God, the ultimate resort and confidence of man. Content to assert the co-equality of the Son with the Father, the stoutest believer in the Trinity would be appalled at the doctrine of the superiority of the Son to the Father. What would he say to sentences of this sort, "now the Saviour is tender and pitiful above ALL others;" "one skilful above ALL others, in communicating comfort." Did these passages stand alone in the sermon candour would suggest that the character of Jesus was contrasted with that of human friends in their ability to console the distressed. But the author inculcates the supremacy of Christ without ambiguity. We extract a passage.

"May God enable you, my dear brother, in this day of adversity to look unto Jesus. As He *alone* fully knows your distress, so He *alone* is able to remove it. He wounds and it is his prerogative to heal." Again: "While conscious of a SUPREME ATTACHMENT to that Saviour, who was her hope in life, her support in death, and will be her portion forever, &c." This is not the language of a Swedenborgian; it is that of a professed believer in God the Father, God the Son, and God the Holy Ghost. It is said, in justification, that such language is consistent with Trinitarianism; that Christ being truly God, he is spoken of in that sense. We cannot perceive in this any justification of enforcing the supremacy of Christ. Why not, we would ask, use the name of God? Do not Trinitarians, when they use the name of Christ, allude to his human nature? It appears to us that consistent trinitarians ought ever, in using the name of Christ, to allude to his mediatorial office, in which they as well as we, believe he was inferior to God. When they name God, they may suppose that Christ composes part of the deity, but simplicity and intelligibleness seem to require that a different meaning should always be attached to the name of God and Christ. But the author of this sermon goes farther than we have as yet stated: He seems to apologize for using the name of God in a sense bespeaking superiority.

Quoting a statement made by a pious parent, after the death of a very lovely child, of the consolatory effects of prayer to God, being resigned to God, loving God, &c. the author states, "I do not consider the words I have quoted, *as being less to my purpose*, because God the Father, rather than Christ is mentioned as the object of worship!" Such disparagement of the only living and true God we fain hope was not duly considered. It is virtually excluding the Supreme from view, and one cannot but exclaim with Mary, at the sepulchre, varying a word, "they have taken away my *God*, and I know not where they have placed him."

We think we have afforded evidence that this novel doctrine of Christ's supremacy is the doctrine of the sermon before us. It is the first time we have seen it explicitly avowed by a Trinitarian for any purpose, and it seems a singular doctrine to produce as a motive of consolation. It is very true that God, is comparatively, seldom mentioned by a certain class of christians; and thus by implication Jesus is exhibited as the supreme object of gratitude and affection, as possessing all that is lovely and attractive in the deity; as the chief object of expectation to the believer in heaven. This, as has been often observed is a natural effect of the Calvanistic doctrines. God is represented as vindictive; Christ as prostrating himself before his Father and purchasing the salvation of a few elect ones at the price of his own blood. No wonder our Creator is looked upon with dread, if not with horror; and that Jesus is the sole object of love and gratitude to those who have such views.

The author of this sermon says, "It was mere compassion for our sinful ruined race, that brought him from heaven: and who can express or comprehend the greatness of that compassion which led him willingly to Gethsemane, and Calvary?" It is comforting to be able to resort to the standard of religious faith, the holy scriptures, to try the doctrines promulgated whether they be of God. What says Saint John? "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." It was *obedience* then to the will of God, and not *mere* compassion for our race, that brought Jesus into our world. "He humbled himself," says Saint Paul, "and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name." Hear the words of our blessed Saviour himself. "This is the will of him who sent me." "I seek not

my own will, but the will of the Father." "For I came down from heaven not to do mine own will, but the will of him who sent me." The scheme of man's salvation then originated with the Father. We are to thank him first and principally; for, as the apostle states, "the gift of God is eternal life, through Jesus Christ our Lord."

It is a trite accusation, made by opponents, that Unitarians degrade the character of the Saviour; or as some learned doctors in divinity have interpreted scripture, "*deny* the Lord who bought them." Perhaps such criticisms as we have now made may corroborate that notion. It may be said, we are unwilling to ascribe due honours to Christ's name; we imitate the citizens, who are represented in the parable as throwing off allegiance to their feudal Lord, and saying, "We will not have this man to reign over us." True we cannot believe with the followers of Emanuel Swedenborg that Christ is the sole deity, nor with the author of this sermon that our Saviour is the supreme object of attachment. Yet we do believe in him as he is held forth in the scriptures, as the messenger of God to a sinful world, as the Lamb of God who taketh away the sins of men. If it be degrading the Saviour to assign him a rank below that which the scriptures represent him as possessing, it would be no difficult task to vindicate our faith by proving that the Trinitarians themselves are liable to this charge. They believe that Christ's human nature only suffered on the cross, which we contend that this divine being, in his own proper and complete nature, suffered by crucifixion. You do not, says the Trinitarian, worship Christ. True. And you, we may reply, pay adoration to him only because you aver he is God. If he be so, then indeed we also worship him, for we bow the knee to the only wise God.

We might enlarge upon the inconsistencies into which the author of this sermon, and indeed most advocates of the Trinity are perpetually running in their notion of the character of Christ. And it is no inconsiderable argument in favour of Unitarianism that it presents an intelligible and satisfactory idea of our Saviour, involving no confusion or contradiction as it regards the object of our adoration or the medium of access to the throne of grace. After speaking of Christ as the supreme God we find interspersed the following sentences, which appear to us destitute of all meaning if read in connexion with the leading doctrine of the sermon.

Christ "can give such views of God as shall produce a tranquil submission. He can make such manifestations of *Himself*, as even in times of the greatest dejection shall inspire hope and joy." "May God enable you, my dear brother, in this day of adversity, to look unto Jesus."

It may appear that we have in view to advance the interest of our own faith by recommending to Trinitarians to adopt scripture language in speaking of Christ. True we have. No argument we conceive, is so cogent in proof of the subordination of Christ to God, as the current phraseology of the Bible. It is the diligent and honest perusal of that sacred book, and not the ingenious speculations of subtle theologians, as many aver, that converts men from the traditionary faith they inherited, to the simple, natural, and primitive truths of christianity. We advance, then, the cause of Unitarianism, where we prevail on christians of other sentiments to use scripture language. There would be a confutation of the doctrines, in the language itself, were Trinitarians to maintain their cause in the words of inspired truth. This is not merely an assertion: experience attests its correctness. Modern Trinitarians indeed have invented a scheme to escape from the counter-current produced, by asserting that there are two meanings to the declarations of the inspired and divine Jesus. Yes! those who unceasingly accuse us of doing violence to the word of God, of wresting its obvious meaning, of unhallowed criticisms, are compelled, in supporting a favorite doctrine, to set in judgment upon the gospels, and pronounce with the infallibility of an oracle, that this is spoken of Christ's *divine*, and that in his *human* nature. "My Father is greater than I," said our Lord and Master. This is an unqualified assertion; but, says the Trinitarian, Christ meant merely that his human nature was inferior to God. But we are exceeding the proper limits of this article. We have done with this sermon, regretting that the amiable and respectable author should promulgate sentiments so obnoxious to censure, and which do not even appear to be in unison with the creed of his own sect. We indulge the hope that ere long our Saviour will be spoken of by christians (however different may be their views of his rank) in scripture language; and that sectarians will not, by adding to the word of God, imply that Christ, when on earth, was not sufficiently explicit as regards what he taught of God, himself, and mankind.

S. A.

For the Christian Register.

Mr. Editor,—The annexed queries are copied from an English publication. The discussion of the several subjects will perhaps interest many of your readers, and serveto vary the continual routine of so many thrice told tales which the press is daily dinning in our ears. I hope they will provoke some candid answers from our enlightened Clergymen, or laymen, and satisfy the doubts of many Christians. Yours, &c.

QUERIES,

Solutions to which are solicited from any correspondent.

1. Was the righteousness of Christ, or his obedience to the moral law, *vicarious?* If it was, why did he die?

2. How is Christ of the Lineage of David, he being of the seed of Mary, and not of the seed of Joseph?

3. Can an individual be the subject of Probation and Retribution at the same time?

4. Is the gospel, read or preached, indispensably necessary to the salvation of the Heathen?

5. How is Paul's exhortation in 1 Tim. ii. 1. to be reconciled with the 17th chapter of John, 9th verse, where we are told that our blessed Redeemer prayed not for the *world*, but for them that were given him out of the world?

For the Christian Register.

Mr. Reed,

Sir—Permit me to inquire through the medium of your paper, whether it be not agreeable to congregational order that every member of an ecclesiastical council be a representative of some church. In asking this question, allow me to disclaim the wish to bring forward any particular instance of deviation from what I consider to be a rule of congregationalism. If it be so, it will be sufficient thus to have called the attention of your readers to it. If not, I hope some of your learned correspondents will set me right.

A Congregationalist.

MR. GUILLE'S ASCENSION.

An immense concourse of people, from this and the neighbouring towns, assembled yesterday on the Common to witness the ascension of the *balloon*.

It was unfastened and rose into the air at 4 o'clock. The current at first carried it in a westerly direction, but after obtaining a considerable elevation it began to verge towards the water. This induced Mr. Guille to descend much sooner than he otherwise determined. He came down upon the water a few rods from the end of Central wharf. He was immediately taken up without any injury by one of the many boats that were in readiness to assist him.

DEPREDATIONS ON COMMERCE.

The Merchants of Boston, and others interested in commerce, held a meeting on Monday the 17th inst. for the purpose of considering what measures, if any were necessary to be pursued, in consequence of the alarming acts of piracy, to which our commerce is subjected in the West Indies. A committee was chosen to draft a respectful memorial to the government on the above subject—which was reported and unanimously accepted. A committee was also appointed to present the memorial for the Signatures of the Merchants.

By accounts collected from the papers, it is found, that upwards of thirty Piracies have recently been committed on the commerce of the United States, and that almost every mail adds to the number. It is, therefore, with pleasure we notice, that the Secretary of the Navy has ordered the sch. *Grampus*, Lt. Gregory, lying in New-York, to proceed forthwith to sea, to protect the trade off the Floridas, Cuba, &c. and that other orders have been given for the sailing of all the disposable vessels of war in the southern ports. (*Cent.*

PIRACY.

The schooner Evergreen, Capt. Pool, arrived at this port yesterday, from Trinadad. The Evergreen was taken Aug. 17th by the privateer schooner Snake, Capt. Fortunat. A prize master and four men were put on board and ordered to Old Providence. The privateer being out of water left the schooner, pretending that she should return to convoy her into port. But Capt. Pool, obtaining the assistance of the prize master John Wilson, (who had become sick of privateering) retook the vessel, and confining the men below, made sail and escaped.

Nathaniel P. Russell, Esq. is appointed Treasurer of the Massachusetts General Hospital, in the place of Mr. Cochran, deceased.

The Boston Brigade of Malitia, under Gen. Sullivan, will be inspected and reviewed on the Common—on Monday.

DOMESTIC INTELLIGENCE.

NEW-YORK CONVENTION.

On Wednesday Mr. Sanford from the committee on the jubject reported sundry amendments in relation to the right of suffrage, and qualification for office. It is proposed to extend the right of voting in all elections to all persons who shall have resided within the state six months, and have paid a tax, or laboured on the public roads in pursuance of an assessment on him, or performed military duty within one year preceding the election.

On Thursday Mr. King from the committee on the Legislative department reported. The report proposes that the number of members, and the term of office, for the Senate and assembly shall remain as at present—that there shall be at present seventeen districts for Senators, with power of increasing them so that there shall be as many districts as Senators. The day was principally occupied in debate on the duration of the governor's term of office. Three years, the term now fixed by the constitution, was negatived by a majority of two to one. The blank was filled with two years, Ayes 61, Nays 59.—*Daily Adv.*

TORNADO.

In the New Hampshire Patriot of the 17th, there is a very extraordinary and almost incredible account of the effects of a tornado, on Sunday evening the 9th inst. which passed over the town of Croyden, (N. H.) extending south-easterly through Wendell, New-London, Sutton and Warner. The account occupies nearly two columns. We have room for but a few extracts.

The house of Mr. Huntoon, in Wendell, about 80 rods from the borders of the Sunapee Lake, was prostrated to the ground in an instant. Mrs. H. was carried across the field in the current. A child, sleeping on a bed was carried into the Sunapee Lake, (probably in connexion with the bed on which it slept) and its lifeless body found on Wednesday following; the bedstead was found in the woods, 80 rods from the house. The air was filled with limbs of trees, gravel, &c. A pair of cart wheels were separated from the body and spire, carried about 60 rods, and dashed to pieces.—A bureau was blown across the lake, two miles wide and found half a mile beyond. A piece of woodland, heavily timbered, of 40 acres, was entirely prostrated—not a whole tree is standing in any part of it.—Though the sun was an hour high, it was as dark as night.

At New London it was equally as destructive, demolishing houses, barns, overturning stone walls, &c. A great number of fowls and birds, were killed.

At Kearsage Gore, the dwelling of Mr. Daniel Savary was demolished, and Mr. Samuel Savary, aged 72, was carried six rods and his brains dashed out against a stone—the rest of the family buried in the ruins, and several much injured. The house of Mr. Robert Savary was demolished, and the family of eight persons more or less injured by the fall. A stone which weighed about 500lbs. was moved several feet. All the buildings of Mr. Peter Flanders were crushed, and Miss Anna Richardson and an infant child killed.

The buildings of Deacon Jos. True, in Salisbury, were swept away, and the inmates narrowly escaped with their lives. An infant seven weeks old, was found at the distance of 100 feet, under the bottom of a sleigh, the top of which cannot be found.

On Saturday last, with several gentlemen from Concord, Hopkinton and Warner, we visited the ruins in the latter mentioned town, near the Kearsage mountain in that part formerly called the Gore. No person can conceive without visiting the spot, the horrors of that instant—it was but an instant, and all was over—houses, barns, trees, fences, and fowls, were all lifted from the earth, into the bosom of the whirlwind, and anon dashed into a thousand pieces. No language can give an adequate representation of even the present scene, much less of that terrible wrath of the elements, which, for a few seconds, was felt by the sufferers. We stood amidst the ruins almost discrediting our own vision: but awfully impressed with the thought that the place was one, where the hand of Omnipotence had been put down in seeming anger, to teach man his impotence, in a manner that should be understood and remembered. It can hardly, however be said that we stood among the ruins, for most of them had been carried beyond our sight. A few large stones remaining in their places, and others strewed on each side for several feet, indicated where a stone wall had stood; a few fragments of timber, and a small quantity of hay, which had since been gathered together, denoted the spot where stood the barns; a few timbers and bricks, and at one place the floor remained, of what composed the dwellings of the two Savarys; and the feathers here and there discovered in the dust, shewed that the very fowls of heaven that had often sported with the clouds, could not fly the swift destruction.

The whirlwind is said to have commenced as far back as lake Champlain: authentic information reaches no further than Croydon—from whence it extended in the direction stated, in shape like an inverted cone, or as some represent, more like a trumpet flaring at the top—alternately rising and falling, sometimes extending beyond sight in the heavens; its width varied from half a mile to six rods, apparently narrowing its sphere as it passed onward. Its appearance must have been most awful at Wendell, and its violence the greatest there and at New London.

The above facts, although they partake of the marvellous, are literally true. Of the destruction in Wendell, &c. we had the relation from a gentleman of high reputation in Newport, whose testimony was corroborated by a dozen individuals who visited Wendell with him the day following the event. What relates to Warner and the destruction on the east side of Kearsage mountain, we know to be true, having ourselves visited the spot. We there saw the stone against which the unfortunate Savary was crushed—the places from whence were dug the children of True and Savary—the children themselves mangled and torn—the mothers mourning the loss of an aged husband and an infant child. We witnessed the awe of the inmates of these distressed families. We stood at the foot of the mountain, and surveyed the track of the whirlwind—it appeared as if a rushing torrent had poured down the mountain for many days, the earth being torn up, the grass withered, and nothing fresh and living to be seen in the path of desolation. May God in mercy avert such another catastrophe.

MAINE ELECTION.

The votes for Governor in 217 towns in Maine, are for Judge Parris 11726, Mr. Whitman 6669, Mr. Wingate 4010, scattered 315—(against Parris 10994—majority for Mr. P, 732.) About 55 towns remain to be heard from.

We understand that the life of Gen. Greene, one of the worthies of the revolution, written by Judge Johnson of the United States Supreme Court, is about to be published at Charleston, S. C.

We learn that the Rev. Dr. Mason, of New-York has accepted the Presidency of Dickenson College in Carlisle, Pensylvania.

The Agent of Bowdoin College has advertised for proposals to erect a new college building at Brunswick, to be 100 feet long, 42 feet wide and four stories high, and to contain 32 rooms—the whole to be finished in 20 months from the time of contracting—*Repertory.*

Summary of Foreign News.

By the ship Suffolk, which arrived at this port on Saturday last, London papers to Aug. 4th have been received.

The King had set out on his journey to Ireland. He expected to reach Dublin about the 8th of Agust, and to remain there about three weeks.

It appears that the same merciless warfare of which we have lately had repeated accounts, continues to be carried on between the Greeks and the Turks. Private accounts from Constantinople represent the scenes that are acting there as in the highest degree bloody and barbarous. The enmity of the Turks seems to be directed particularly against *Christians*, without any distinction of country. Whoever is not a Mussulman, is to them a legitimate subject for the exercise of their savage ferocity. Christian men and women are conveyed on board of vessels, tied together in half dozens, hand and foot and thrown into the sea.

A severe naval battle had been fought near the mouth of the Dardanelles between the Greeks and the Turks, in which the Turks were defeated. Ships of war are arming at Tunis by order of the Bey. It is supposed they are designed to reinforce the Turkish fleet in the Archipelago.

The contentions between the Greeks and Turks, seem to have become the foundation of difficulty between the Porte and the Government of Russia. Reports have been abroad that war had actually commenced between Russia and Turkey. But these reports are not confirmed by the arrival above-mentioned. There is no doubt however, that warlike preparations and movements are in a considerable state of forwardness on the part of Russia.

England and France, began to manifest considerable jealousy in relation to the movements of Russia.

London, July 30.—The journey of Lord Walpole to Vienna, has, for its object, it is understood, to persuade Austria to concur with us in some measures for frustrating the views of Russia with respect to Turkey. France, it is said, is as much alarmed at the present aspect of affairs as our government, and ready to join with us and to join with us and the government of Austrian the above object. It is wished to endeavour to prevent if possible, the advance of a Russian army on Constantinople, but at the same time to withdraw the Greeks from the dominion of the Turks; at all events, to obtain for them the independant possession of Morea and the Greek Islands.

By an arrival ar Portsmouth which brings London dates to Aug. 8th, intelligence is received of the death of the British Queen. Her death was occasioned by an internal obstruction attended by inflammation. Her illness commenced on the evening of July 30th, and she died on the evening of the 7th of August. She is said to have been fully aware of her situation, and to have discovered a spirit of resignation in view of her approaching dissolution. "My enemies," said she, "ever since my arrival in England, have by plots and conspiracies endeavoured to destroy me: and at last have destroyed me, but I forgive them. I die in peace with all mankind."

None of the Royal family visited her Majesty. The Duke of Sussex, however, and the Duchess of Kent, sent messages of inquiry about 8 o'clock of the evening she died.

A courier was immediately dispatched to his Majesty, (who is on a visit to Ireland) announcing the Queen's decease.

The Farl Moira Packet, from Liverpool to Dublin, was stranded on the Cheshire shore on the 9th August—and the master and all hands with the exception of the steward, drowned. She is said to have had 150 passengers on board, many of them people of rank, going to see the King; a great many of them were drowned, including nearly 45 cabin passengers who were below deck.

Since the above was prepared for the press, the ship Herald, Capt. Fox, has arrived from Liverpool. She brings London papers to Aug. 18, and those of Liverpool to the 21st. The following items of news brought by the Herald, we extract from the Repertory.

The squadron conveying the king and his suite on his journey to Ireland arrived at Holyhead on the evening of Aug. 6, and the king landed the next day. He was detained there several days by westerly winds.

Intelligence of the Queen's death being received on board the Royal Yacht at Holyhead, by a king's messenger, Aug. 8, mourning was ordered by the king, and the usual marks of respect, lowering flags, &c. were observed by the squadron. The king sailed from Holyhead at 10 o'clock, in the steam-boat Lightning, landed at Howth, 7 miles from Dublin, and arrived at the Lodge in Phœnix Park at 6 o'clock on the same evng. It happened to be on his birth day. His landing was as private as possible on account of the decease of the queen, and in consequence the preparations for receiving him with great parade were rendered useless, and the expectations of the populace were disappointed.—He was accompanied by the Marques's of Londonderry and a numerous suite. He was to make his public entry into Dublin on the 17th.

It is said the king proposes to visit Brussels, Frankfort, Hanover, and even Berlin, in September. Paragraphs from each of those places, announce that preparations are making for his reception.

The funeral procession of the Queen was formed on Tuesday the 4th, and on the 6th the body was embarked at Harwich on board the Glasgow Frigate, which sailed for the Elbe accompanied by several ships of war. An immense crowd assembled to witness the procession as it passed through the city, and at Hyde Park a scene of great disorder arose, in which one person was killed, and another was mortally wounded.

In relation to hostilities between Russia and the Porte, there is no decisive intelligence.

Late and Important News from Mexico.—We have been favoured by a commercial friend with Havana, letters and papers to the 25th August.

The letter under the date of the 23d, states that the whole Provinces of Mexico, the city included, are in possession of the Independents. Vera Cruz is the only place which holds out, and it was expected the inhabitants of that city with their effects would soon leave for Havana. These advices are received by the British ship of war, Bann, arrived yesterday from Havana.

New-York Daily Adv.

"Spain is menaced with the prospect of a schism in her church, originating in the nomination of some new bishops which the Court of Rome does not appear disposed to sanction."

To Correspondents.

The request of 'S. A.' could not, it seems to us, be consistently complied with.

'Benevolus' is received and will be inserted.

INSTALLATION.

The Rev. James Flint was installed over the Church and Congregation worshipping at the East Meeting House in Salem yesterday. Introductory Prayer by the Rev. Mr. Flint of Cohasset; Sermon by Rev. Mr. Colman; Dedicatory Prayer, by the Rev. Dr. Harris; Charge by the Rev. Dr. Prince; Right Hand of Fellowship, by Rev. Mr. Brazer; Concluding Prayer by Rev. Mr. Bartlett. The services were peculiarly appropriate and impressive,

ORDINATION.

On Wednesday, the Rev. Benjamin Fessenden, was ordained over the Church and Society in the East Parish in Bridgewater, as successor of the Rev. James Flint, now installed over the East Society in Salem. The particulars of the ordination we have not been able to obtain. We only learn that the Sermon was delivered by Rev. Mr, Ware of this town; Consecrating Prayer by Rev. Mr. Clark, of Norton; Charge, by Rev. Dr. Ware, of Cambridge; and the Right Hand of Fellowship, by Rev. Mr. Kendall of Plymouth.

MARRIED,

In this town, on Thursday evening last, Capt. William Bowen to Miss Cynthia Bowman.—By the Rev. Mr. Dean, Mr. Eli C. Bliss to Miss Lucy Tufts.—By Rev. Dr. Baldwin, Mr. Thomas Reed to Miss Sarah Jones.

At Easton on Monday, by the Rev. Luther Sheldon, Mr. Daniel Reed to Miss Sally Wild, both of that place.

In South Bridgewater, on Tuesday morning, Sept, 18, 1821, by the Rev. Richard M. Hodges, John E. Howard, Esq. of West Bridgewater, to Miss Harriet M. Pratt, of the former place, eldest daughter of Capt. Asa Pratt.

DIED,

On Tuesday the 11th inst. at Dracut, in the 72d year of his age the Hon. Joseph B. Varnum, Major General of the 3d division of the Militia of Mass., and Senator in the General Court for Middlesex.

At Washington, the same day, James M. Varnum, Esq. a clerk in the General Post Office, and son of Gen. Varnum, whose death is mentioned above.

At Connecticut Farm, N. J. Mrs. Mary West, aged *One Hundred and Eight Years.* She retained her mental powers and bodily activity, till within a few days of her death.

In England, Aug. 1, the celebrated Mrs. Inchbald, aged 66.

Notice.

THE annual meeting of the "Evangelical Missionary Society in Massachusetts" will be holden in Boston on Thursday, October 4. The members will assemble at Concert Hall for the transaction of the usual business precisely at 3 o'clock;—after which Divne Service will be attended in the Church in Brattle-Street; where a discourse will be delivered, and a contribution taken in aid of the objects of the Society. The public services will commence at half past 3.

The Trustees are requested to meet on the forenoon of the same day at the Vestry in Chauncy Place, immediately after the Thursday Lecture.

FRANCIS PARKMAN, *Rec. Sec.*

POETRY.

ELIJAH—A BIBLICAL SKETCH.

ELIJAH with his mantle smote the waves
Of Jordan to the right hand, and the left,
Which parting, sundered like a breaking cloud
When vernal breezes wanton in the sky;
And onwards with his master, thro' the sands,
Without a word, in that mysterious calm,
Elisha passed.

The fated hour was high,
The hour of cosummation; loneliness
Hung o'er the hills and valleys, like a shroud;
Dashing the bridled waters closed behind,
And all was still;—sombre the forests lay,
A mass of pitchy darkness, in the scowl
Of that dim sky—a solitude of death!
The elements of Nature seem'd asleep;
And, in their place, mysterious agencies
At work, to overthrow the rolling world.
Within Elijah's glance a piercingness
Which was not of this earth, upon his face,
Shaded with raven looks, a darkening hue,
As if reflective of the frowning sky,
Was visible when lifting up his voice,
'It is the hour,' he said, 'before we part,
To meet no more upon this lower sphere;
What would'st thou of me?'

Then Elisha prayed
For a double portion of his master's soul
Prophetic.

And a flaming chariot came,
A fiery chariot, drawn by steeds of fire,
Treading the clouds beneath them in their march,
And breathless silence, like a wizard, held
Spell-bound the breathless elements in awe,
While forky lightnings flash'd among the clouds;
And they were parted by invisible arm!—
Elijah entered,—and a whirlwind rose,
And took him to the skies, and—he was not!

Blackwood's Magazine.

The following interesting account of Pitcairn's Island and its inhabitants, is taken from the Christian Disciple, No. 56., and the Christian Observer for February, 1821.

Inhabitants of Pitcairn's Island.

This Island was discovered by a young gentleman, son to major Pitcairn, in 1767; from him the island derived its present name. In 1787, lieut. William Bligh was selected by the British government to command an expedition to Otaheite to obtain the bread-fruit tree for the West Indies. The crew consisted of 46 persons—of whom 21 were officers—23 seamen, and 2 gardeners. They sailed from Spithead in December, 1788. The 6th of February, 1789, all their bread-fruit plants were on board the ship Bounty, in which they sailed. After they left Otaheite to return, April 28, a mutiny occurred on board the ship, the cause of which has not perhaps been satisfactorily explained. The result was this, that Capt. Bligh, with 18 others, was excluded from the ship, put on board a large boat and thus exposed to the perils of the ocean. The mutineers were headed by Fletcher Christian, who had been master's mate.

The following circumstances of the mutiny were given to Capt. Henderson by John Adams, now the only surviving Englishman on the Island.

"A few days after leaving Otaheite, while still to windward of the Friendly Islands, Christian and Capt. Bligh had a quarrel before Capt. Bligh went to bed. When Christian came on deck in the middle watch, he called one of the quarter-masters, named Quintal, aft, and said he wanted to leave the ship, as the conduct of the captain was insupportable, and wished Quintal to assist in making a raft of the spare spars, as he was determined to leave the ship, and did not wish to distress the crew, or thwart the voyage by taking any body away with him. Quintal remonstrated, and said if he went all would go; and proposed to seize the captain and turn him off in the long-boat, which was agreed to by the whole watch then on deck, and put into execution immediately."

Adams who gives this account, was in his hammock, at this time, as he belonged to the watch below, which was called up one by one, told what had taken place, and asked whether they would go or stay, leaving it entirely to themselves, no force being used to any one but Capt. Bligh. Christian with 24 others, who had now the possession of the ship returned to Otaheite and made a division of the property which they had obtained. The majority of this company chose to tarry at Otaheite, but Christian and 8 others preferred going to some other island. They procured at Otaheite, women to accompany them for wives, and men for servants, live stock and such other things as they thought necessary. They then sailed to seek some place where they might be comfortable and secure; and finally pitched on Pitcairn's Island, which was till then uninhabited. Here this company remained undiscovered till Feb. 1808. Capt. Mayhew Folger of this country, being in that region, not only discovered the Island, but the Inhabitants. In his letter to the Lords of the Admiralty, he says:—

"On approaching the shore in my boat, I was met by three young men in a double canoe, with a present consisting of some fruit and a hog. They spoke to me in the English language and informed me that they were born on the Island and their father was an Englishman who had sailed with Capt. Bligh. After discoursing with them a short time, I landed with them and found an Englishman of the name of Alexander Smith,* who informed me that he was one of the Bounty's crew, and that after putting Capt. Bligh in the boat with half the ship's company, they returned to Otaheite, where part of the crew chose to tarry; but Christian with 8 others, preferred going to a more remote place.—And after making a short stay at Otaheite, where they took wives and 4 men servants, proceeded to Pitcairn's Island, where they destroyed the ship, after taking every thing out of her, which they thought would be useful to them."

"About four years after they landed on the Island, one of their wives died, which was Williams's. The rest agreed to give him one of the black females, or natives of Otaheite, as a wife, to supply the place of his former one; and this caused the first disturbance on the island, and the consequent death of Christian and four others—namely, Brown, Martin, John Mills, and John Williams, as also of two of the Otaheitans. Christian was the first, who was shot while at work in his yam plantation.

"The next disturbance took place about three years afterwards, and arose from one of the remaining Otaheitans refusing to work: but he was killed before he could do much mischief, except his wounding old Adams in the right shoulder. He attempted indeed after this to knock his brains out: but Adams being a strong man, parried off the blow, though not without having his left hand much shattered, and losing his fore finger. Before he could repeat his blow Quintal dispatched the first Otaheitan: and the other, his companion, ran off to the woods; but coming back a few days afterwards, the women killed him in the night, while asleep, as they were afraid he might treacherously kill some of the Englishmen, to whom they were more attached than to their countrymen. Thus only four Englishmen were left, of whom one went mad and drowned himself, and two died natural deaths; the last, about eighteen years ago, 'leaving me,' says Adams, 'to bring up their children, which I have done in the most Christian-like manner my means would allow.'

In capt. Folger's letter to capt. Delano, dated June 2d, 1816, he says, that when he was at Pitcairn's Island, Smith had with him 34 women and children. This, it will be recollected, was in 1808.

The next account respecting these inhabitants is given in the letter of Sir Thomas Staines to Vice Admiral Dixon, dated Oct. 18th, 1814. He had been at Pitcairn's Island, and found the number of Inhabitants to be 40. He says, "A venerable old man named John Adams is the only surviving, Englishman of those who last quitted Otaheite, and whose exemplary conduct and fatherly care of the whole of the little colony could not but command my admiration."

"The pious manner in which all those born on the Island have been reared, the correct sense of religion which has been instilled into their young minds by this old man, has given him the pre-eminence over the whole of them, to whom they look up as the father of the whole and one family. A son of Christian's was the first born on the Island, now about 25 years old—named Thursday October Christian."

The following further account of the inhabitants of this Island was drawn up by Capt. Henderson, who visited the Island in 1819.

"We made Pitcairn's Island, says Capt. H. on the morning of 18th of January 1819; and I make it to lie in lat. 25 deg. 58 min. south, long. 130 deg. 23 min. west, nearly the same as Sir Thomas Stanes. On getting within two or three miles of the shore, we observed a boat coming off, which was very small, being one given to them by an American that had touched at the Island about eighteen months before. On approaching us, the first thing they asked was, whether we were a man of war or a merchantman, American or English? On being answered, that we were a trading ship under British colours from India, they came on board, nine in number, and all young men.

"After breakfast I went on shore, at seven A. M., and was received on the rocks by old Mr. Adams, and all the other inhabitants of the Island; but not before the Islanders that were in the boat with me had given a shout or cry peculiar to themselves, to signify my being a friend. I delivered to Adams the box of books from the Missionary Society in London, and a letter from Adam's brother, who is still living at Wapping in London. I read this letter to him, giving him a description of his family, mentioning the death of one sister and the prosperity of another. This affected him much, and he often repeated that he never expected to see this day, or indeed one of his countrymen more.

"I then ascended the rocks, and was led through groves of bread-fruit, cocoa-nut, plantain, and what they call the tea-tree, till we reached their village, forming an oblong square. Their dwellings are all of wood, and very ingeniously contrived, so as to be shifted at pleasure, and were uncommonly clean.

"They are very diligent in cultivating the ground. They dress their food like the Otaheitans having no boilers. They make cloth, and clothe themselves like the Otaheitans. The women work hard in cultivating the ground. They have a place of worship, and old Adams officiates three times every Sabbath. He prays extempore, but does not read. Their ceremonies of marriage, baptism, and at funerals, are very simple. It does not appear that any of the people have learned to read. The first settlers discouraged the Otaheitan language, and promoted speaking English.

"Adams is now fifty-seven years of age; has three daughters and one son: the last is about fourteen years old. The whole of this little community are in number forty-five, including men, women, and children. Christian left three sons, who are now all alive on the Island.

"Adams reads the Bible to the Islanders every Sunday evening; but he has not been able to get any of them to learn to read for want of a spelling-book, of which he had only a few leaves. Their greatest want was implements for agriculture, mechanic tools, and cooking utensils, of which we could only supply them with our pitch-pot, one or two spades, and a saw, with a few knives and forks, some plates, a few pairs of shoes, and the reading glass of my sextant for old Adams, whose sight was failing.

"Five Otaheitan women and old Adams alone remain of the original settlers."

It appears from a communication in the Christian Observer for Feb. that a favourable notice has lately been taken of this interesting colony, by the Society for promoting Christian Knowledge. A part of this communication we here introduce.

For the Christian Observer.

From your volume for last year (p. 873), I have learned with much pleasure, that the Calcutta Diocesan Committee of the Society for promoting Christian Knowledge have extended their benevolent exertions to the interesting colony in Pitcairn's Island, by a donation of books and tracts. On turning to the report of the Society, I find in the Appendix an affectionate letter which accompanied the gift, and which I transcribe, chiefly for the sake of the passage which I have marked in Italics.

"To John Adams and others on Pitcairn's Island.

"*Calcutta, July* 15, 1819.—It is with peculiar pleasure that I take an opportunity of sending to you, by Captain Henderson of the ship Hercules, a small stock of religious books, of which, probably, your society on Pitcairn's Island may stand much in need. They are a present from a Committee of the Society for promoting Christian knowledge established in this country; and I am sure that the prayers of this Committee attend their present, that the books may lead to advancement of you all in religious knowledge, and in Christian holiness of life. You will find books of instruction fitted for all ages; and may God Almighty prosper you in the use of them!

"*At some future time, perhaps not very distant, you may find opportunities of imparting the knowledge which you acquire to the natives of other islands, in which the name of Jesus Christ is not known; and may become blessed instruments in the hand of God for extending the kingdom of his Son our Lord. I trust that you will eagerly seize any such occasion;* and that by the example of your own lives, and by bringing up your children in habits of piety and virtue, you will recommend the Christian religion to others as the only means of attaining true happiness here and hereafter. The Committee would be very glad to hear of the welfare of your little society, and I am, with every good wish and prayer," &c. &c.

It is a pleasing spectacle to behold Christians in so many parts of the world becoming deeply anxious for the salvation of the heathen; and to observe so many of the modern discoveries which have been made in geography promptly taken advantage of by religious societies for disseminating the knowledge of the gospel of Christ. The extension of the arts of civilized life, and even the progress of arms, are often thus rendered subservient by the great Head of the Church, to the fulfilment of his designs in the extension of his spiritual kingdom. The Missionaries of Christendom, while exploring new countries, and contributing largely to our geographical treasures, are presenting to the natives the best boon which man can bestow upon his fellow creatures; and are rendering their exploratory migrations interesting not merely to statesmen, or merchants, or men of science, but to every Christian who desires to behold the knowledge of his Redeemer "cover the earth as the waters cover the sea."

The establishment of Christian Missions in newly-discovered countries, or countries hitherto little known, will produce *this*, among other beneficial effects, that the natives will receive from polished nations whatever is useful for them to know, without the risk of those moral evils which have usually followed the first intercourse of savage with civilized countries; nay, with the probable prospect of a vast improvement of their character, as well as the accession of new temporal advantages. This is already evinced in the recently converted islands in the South Seas, and extends in a great degree even to those of the natives whose profession of Christianity is only nominal: but how much more to those who have received the Gospel "through faith unto salvation."

"I am glad to find that Pitcairn's Island—which, though not a savage or heathen land, has similar, and, in certain respects, even higher claims on the attention of the Christian world—has not passed unnoticed; and that, in addition to the mental treasures before mentioned, charitable individuals in India have sent out a liberal supply of tools, live stock, seeds, vegetables, fruit trees, &c. (See Christ. Observ. for 1820, p. 276.) I am anxious to impress the great utility and importance of this species of charity; though I am not a sufficient judge to what extent it can be properly taken up by Missionary Societies; but probably many individuals would feel disposed to assist in it, if suitable channels were opened for the purpose; and Missionaries seem the persons best qualified to carry the design into effect. Their labours in this respect, far from impeding, would greatly promote their higher objects."

Capt. Delano, in his "Narrative of Voyages and Travels," says he had conversed with Capt. Folger on the subject of these Islanders. He observes:—"Adams had taken great pains to educate the inhabitants of this Island in the faith and principles of Christianity.—They were in the uniform habit of morning and evening prayer, and were regularly assembled on Sunday for religious instruction and worship. The books of the Bounty furnished them with the means of considerable learning. Prayer books and bibles were among them, which were used in their devotions. It is probable also that Smith composed prayers and discourses particularly adapted to their circumstances. He had improved himself very much by reading, and by the efforts he was obliged to make to instruct those under his care. He wrote and conversed extremely well, of which he gave many proofs in his records and his narrative. The boys and girls were made to read and write before Captain Folger, to show him the degree of their improvement. They did themselves great credit in both, particularly the girls. The stationary of the Bounty was an important addition to the books, and was so abundant that the Islanders were not yet in want of any thing in this department for the progress of their school."

"The inquiry was made of Adams very particularly in regard to the conduct of the sexes towards each other; and the answer was given in such a manner as entirely to satisfy Capt. Folger that the purest morals had thus far prevailed among them."

"This mutineer, with a number of pagan women from Otaheite has succeeded, according to all the accounts, in training up a community of males and females in perfect chastity, sincerity, and honesty. Their hearts appear to be filled with benevolence and their quarrels are only *quarrels of the mouth.*"

Two of the young men went on board the Briton, Thursday October Christian, and George Young. Sir Thomas Staines took them below and set food before them to eat. One of them rose up and, placing his hands together in a posture of devotion, repeated in a distinct and pleasing tone and manner, "For what we are going to receive, the Lord make us truly thankful."

The Captains who visited the Island appear to have been highly gratified with the deportment of this extraordinary family. They thought very favourably of their patriarch Adams. By the laws of England this man would be liable perhaps to be taken and hanged. Others who have been guilty of similar offences and hurried into eternity by sanguinary laws, might, perhaps, had they been properly treated, have lived to repent of their sins and to do as much good in the world as Smith has done.

The success of Smith in educating this family, notwithstanding the disadvantages which must have resulted from the circumstance that all the *mothers* had been pagans, may afford encouragement to parents to exert all their influence to educate their children in the paths of virtue. It is believed that the power of religious education has not yet been properly tried, and that too little pains has been taken to train up children in the way they should go.

When Captain Folger "was about to leave the Island, the people pressed round him with the warmest affection and courtesy. The girls brought some presents of cloth made with their own hands, and which they dyed with beautiful colours. Their unaffected and amiable manners, and their earnest prayers for his welfare, made a deep impression upon his mind and are still cherished in his memory. He wished to decline taking all that was brought him in the overflow of friendship, but Smith told him it would hurt the feelings of the donors, and the gifts could well be spared from the Island. He made as suitable a return of presents as his ship afforded, and left this most interesting community with the keenest sensations of regret. It reminded him of Paradise, as he said, more than any effort of poetry or the imagination."

HONEST POVERTY.

In the Report of the House of Commons on Mendicity, Mr. John Doughty, a gentleman much in the habit of visiting the habitations of the needy was asked, "In your opinion, do many worthy, honest, industrious persons have recourse to begging, or does this class of society consist chiefly of the idle and profligate?" Answer. "The instances in which worthy, honest, industrious persons have recourse to begging are extremely rare. They will in general rather starve than beg. A person of veracity, who sometime ago visited one thousand five hundred poor families in the neighbourhood of Spitalfields, affirms, that out of full three hundred cases of *abject poverty and destitution*, not a dozen had been found to have recourse to begging. As a general fact, the decent poor will strugle to the uttermost and even perish, rather than turn beggars.

What an admirable foundation of virtue must be laid in those minds, which thus endure even the horrors of death, approaching with all the torments of hunger and cold, rather than seek to relieve themselves by courses reputed disgraceful! How truly has the poet said,

'An honest man is still an unmov'd rock,
Wash'd whiter, but not shaken with the shock;
Whose heart conceives no sinister device,
Fearless he plays with flames, and treads on ice.'

It is not to be expected that *another* man should think as I would, to please me, since I cannot think as I would to please *myself*; it is neither in his nor my power to think as we will, but as we see reason and find cause. [*Wichcot's Aphorisms.*

Gospel Advocate.

JUST PUBLISHED by JOSEPH W. INGRAHAM, Franklin-Avenue, No. 9, for September, 1821.

Contents.

The Rights and Duties of the Laity in the Administration of the Affairs of the Church.—Sermon on 1 Peter iii. 15. The Reason of our Hope, Part ii.—On Indifference in Matters of Religion, by Abbe de la Mennais.—Bishop Brownell's Charge to Clergy of Connecticut.—Notice of Memoir of the Rev. Henry Martyn.—Poetry—Translation of the concluding Part of the Tenth Satire of Juvenal.—To a Robin.—Religious—Journals of Convention—South Carolina—Parochial Reports—Sunday Schools—Theological Seminary.—North Carolina—Convention—Bishop Moor's Address—Episcopal Duties—Proposition of Lutheran Church.—Virginia—Bishop's Address.—Maryland—State of the Church—Episcopal Duties—Bishop's Fund—Pensylvania—Address of Bishop White—Episcopal Duties—Postcript.

CHRISTIAN REGISTER,

PUBLISHED EVERY FRIDAY EVENING, FOR THE EDITOR.

JOHN COTTON, JR. & Co. Printers,
No. 10, *Congress-Street—Boston.*

TERMS OF SUBSCRIPTION.

Two Dollars and Fifty Cents if paid in advance, or Three Dollars payable in six months.

---

* Smith afterwards changed his name to John Adams, for fear of being detected as a mutineer.